THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Do not be laughed into doing that which you know to be wrong. Be modest and humble, but ever respect yourself. Remember who you are, and also that it is your duty to excel. Think ever that you are born to perform great duties."—LORD BEACONSFIELD.

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THE PIONEERS OF UTAH.

AT the Pioneer Day celebration, on 24th July, 1911, at Wandamere, near Salt Lake City, Utah, Professor Levi Edgar Young was the orator of the day. From the *Deseret News* we take the following summary:—

"Mr. Young paid a tribute to the old Jesuit and Franciscan monks, who in the seventeenth and eighteenth centuries came all through the west and into the present confines of Utah and taught the Ute Indians the sign of the cross, and the meaning of true Christian love. They were good men, men of God, he said. Mr. Young emphasized the fact that the 'Mormon' pioneers brought those splendid institutions that make for the truest Americanism. Although the journey over the plains was a brave and courageous march, yet it is not the journey that makes the pioneers great, it is their wonderful character, their regard for Americanism, their great belief in God and the destiny of man, and their loyal veneration for those who gave to the world the Constitution of the United States. The zeal for learning, for justice, and for humanity lay deep in their hearts.

"The history of Utah is in a sense a duplication of the history of the United States, and as the fathers of our Republic had great motives in life, so had the founders of Utah.

"Mr. Young quoted the words of one of the world's most famous educators, wherein he shows that true civilization and education is not dependent upon schools alone, but upon the best of homes, churches, schools, and libraries, newspapers, magazines, museums,

the drama, industry, etc. He pointed out the historical fact that the settlers of Utah had all these institutions in mind, and were great promoters of the drama and the school, the newspaper and the magazine, the public library and the museum.

"The 'Mormon' pioneers to Utah in 1847 were the finest type of religious society that ever settled a state. Men and women of brawn and sinew, they had learned the lesson of life in the field of good hard toil. They had inherited that fine blood of Revolutionary times, in fact many of them were descendants of the Puritans of New England and the Quakers of Pennsylvania.

"One dream was theirs. They were held together by a bond of true religious belief. They firmly believed that God had placed in their hands the destiny of themselves and the salvation of the whole human race. They knew of the Fatherhood of God. They realized full well that the whole human race belonged to the one Maker of heaven and earth. Theirs was a dream. They had pure and clean consciences. They believed in the law of right. Right with them made right. They sang with Sir Galahad:

"My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is of the strength of ten,
Because my heart is pure.

"They were not the first in the valley of the Great Salt Lake. Emigrants to the far west had passed along the old Salt Lake trail. But it was for them and their followers to come to this mountain clime and to plant here those institutions that have made for a great commonwealth. Those who passed before them saw the sagebrush plain, but the pioneers saw the possibilities of the desert. The soil was to be practically their all, for upon it were they to build their foundation of strength, depth and solidity.

"The journey of the pioneers over the plains was a glorious one. But the journey is not the most important thing about their coming to Utah. They were not the first to blaze the trail, but they were the first to establish the highest forms of American institutions in the west. The 'Mormon' village system was the most splendid type of democracy in America since the early days of New England. They planted their institutions in the soil, and looked to the earth first and always for their work. Their whole life was deeply rooted in that finest of all arts, namely agriculture. They took the great desert and turned it into private gardens, and splendid homes. They built schools, and to them must be given the honor of establishing the first university, the first newspaper, the first library west of the Missouri river. Wherein the pioneers of Utah were great then is because they contributed to civilization. They were a dynamic society, possessing always a strong ethical sentiment and strenuous moral purposes. Though the pioneers were practical, yet they were idealists. They put the

highest premium on true manhood and true womanhood. There was no aristocratic idealism like that of people who know not the meaning of life through toil. True idealism is not only practical, but also liberal and tolerant. And no more liberal and tolerant people ever lived than the mothers and fathers. You took the wayfaring man of grief and gave him comfort; you took the tired and hungry emigrant and gave him food; you took the poor and gave them aid; you took the crying child and made him happy. In all these things were the pioneers to Utah famous. And God and man are pleased with them.

"Another phase of thought comes to me. The pioneers were never possessed at first with the unquiet spirit of gain. While they became traders and merchants, they still were idealists. They loved their homes from the first, and theirs was a dream to have the world know and to live the truth of Jesus of Nazareth.

"The 'Mormon' battalion exemplified this idealism of which I have spoken. They gave their lives at the call of their country. And patriotism is one of 'the sublimest images of idealism.'

> "Like sentries, they were obliged to stand
> In starless nights and wait the appointed hour.

"The pioneers to Utah were a community of fixed purpose. Their remoteness from civilization, and their intense love for and devotion to religion, their identity of tasks and dangers, and the primitive life imposed upon them, developed a society of brotherhood and equality. Always optimistic, they had those versatile qualities which make man win in the strife of actual life. Devout students of the Bible, they took for their guide in all their actions and social life a splendid system of Christian ethics.

"The Utah pioneers were a thrifty people. They put forth every effort to establish homes and cities, to build roads and bridges, to establish stage lines and mail routes from city to city, from town to town. They planted gardens and fields of wheat, and carried with them wherever they went the Anglo-Saxon love for law and order. In fifty years the wilderness had been reduced, and Utah took her place among the great states of the Union. Machinery, steam, electricity, together with the directing force of a great people, have made Utah what she is to-day.

"The pioneers broke the restraints of custom, and produced new lines of growth and new institutions. The people became western, and it is the west that has emphasized the worth and power of the common man. It took man and made him over. It created new ideals. It gave him new and weighty problems to solve, and it taught him fundamental laws of democracy. The Utah pioneer in the midst of all his struggle became patriotic and nationalistic to the core.

"The pioneers settled in a land where the material elements had to be loved, but while loving them, they conquered them and

mastered them, made them of real worth to the higher self. In Maeterlinck's "Kingdom of Matter," he tell us that man will rise from a knowledge of matter to the life of the spirit, the life of highest love. The foundation of Utah's development was laid deep and secure. It began with the kingdom of matter in all its grandeur: it will end in the "highest of love."

RESURRECTION ASSURED THROUGH THE SAVIOR.

ADDRESS DELIVERED IN SALT LAKE TABERNACLE, SUNDAY, APRIL 16TH, 1911, BY ELDER CHARLES W. PENROSE.

(*Continued from page 502.*)

It is argued by some of our Christian friends that the resurrection of the dead was a new doctrine to the apostles, that it was never known before. That is a mistake. There isn't time, in the few remarks I make this afternoon, to refer very extensively to the evidences in the Old Testament that the ancients understood the doctrine of the resurrection. Notably, there is the testimony of Job, which we often quote, in the nineteenth chapter of the book of Job, in which he declares: "I know that my Redeemer liveth," as was sung to us here this afternoon. His words were so emphatic, and their import so great, in the matter that he was about to speak of, that he said: "Oh that my words were now written! oh that they were printed in a book. That they were graven with an iron pen and lead in the rock for ever." He wanted his words graven in the rock and lead put on so that they might stand for future generations to look upon, that they might know his testimony. What was it?

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God."

A great many references are made to the same subject in the same book, particularly in the fourteenth chapter, where Job asked the question: "If a man die, shall he live again? All the days of my appointed time will I wait, till my change comes. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."

Coming down later in the history of the world, we take the book of Isaiah; read the twenty-sixth chapter, and towards the close you will find these words: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

In the book of Ezekiel, thirty-seventh chapter, you can view the picture Ezekiel gives of a vision he had of the resurrection of the house of Israel. He saw, in that vision, bones strewn upon the the ground, all around, over a large area; and the voice of the

Lord said to him: "Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live; And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones come together, bone to bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

A great many sermons have been preached to show that this was in figurative language, and trying to explain what it meant. The Lord gives the interpretation: "Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus said the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall you know that I the Lord have spoken it, and performed it, saith the Lord."

Here is a point well worthy of consideration. They were "cut off for their parts." Their spirits were in the spirit world, their bodies in the grave; and they realized that they lacked something, and so it will be, I am afraid, with a great many of our Christian friends who deny the doctrine of the resurrection; they will find that they are cut off from joys, and powers, and blessings, and progress, because of the lack of a body through which they can communicate with the lower and grosser forms of God's creations.

So you see that in the time of Ezekiel and Isaiah, and in the time of Job, something was understood of the doctrine of the resurrection. In the Book of Daniel, twelfth chapter, we read his prophecy that Michael would stand up in the latter days for the children of his people and that "many who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." So that it was an old doctrine that Jesus Christ revived, and explained, and was the power of becoming the resurrection and the life.

Now, then, the whole Christian doctrine, according to the teachings of the ancient apostles, rests upon the fact of the resurrection of Christ and upon the doctrine of the raising of the saints from the dead. Read carefully the fifteenth chapter of the first epistle to the Corinthians; it contains a great many grand and glorious truths, very beautifully presented. Paul goes on to show that if Christ is not risen, then we are still in our sins. But if Christ is risen, then comes salvation, and joy, and glory to us; and he explains that all will be raised from the dead just as the ancients taught—the sons of glory to power and dominion; and others unto other conditions; for he said: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." The apostles taught that Christ would come, and "change our vile bodies, and fashion them like unto His glorious body."

I refer to this because, in these latter days, among persons who advocate what they call the higher criticism, there are great philosophical lights who scorn and cast doubt upon and ridicule the doctrine of the literal resurrection of the body. They say the body goes to the ground and is dissolved and that is the end of it; and one very noted author, a teacher of modern Christianity, declares he does not want his dirty, vile body any more. I am afraid he will find that he is in the same condition, some time or other, that the house of Israel in Ezekiel's vision found themselves in. Now, according to the New Testament, the resurrection is the rising up again of the body. He says it merely means the separation of the spirit from the body; when the spirit leaves the body, and mounts to glorious heights, that is the resurrection! Let us look at it a moment. Was that the resurrection of Christ? When Christ was on the cross and felt the gloom of death coming over Him, He cried out: "My God, My God, why hast thou forsaken me?" After exclaiming, "Father, into thy hands I commend my spirit," He "gave up the ghost." Was that the resurrection? When the body was taken down and put in the tomb, hewn out of the rock, in which no man had lain, was Christ resurrected? Had his spirit in leaving the body, accomplished the great feat of the resurrection? No, it was on the third day after that, when Christ came forth from the tomb. It was then that He appeared to His disciples; and in order that they might make sure it was His body that was resurrected, He allowed them to examine and handle it. You can read this account in Luke. The disciples were gathered in an upper room, for fear of the Jews; and while they were talking of the things they had heard and seen of the resurrection, Jesus Himself stood in the midst of them and said, "Peace be unto you." Then we read: "But they were terrified and affrighted, and supposed that they had seen a spirit."

I don't know why they should be afraid of a spirit any more

than a body; I think we have more occasion to be terrified and afraid of some persons in bodies than mere spirits, on this earth.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have; and when he had thus spoken, he showed them his hands and his feet; and while they yet believed not for joy, and wondered, he said unto them, have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb; and he took it and did eat before them." (Luke 24: 36-42.)

(To be continued.)

WITHOUT A HANDSOME FACE.

If love be the greatest thing in the world then the first of all moral obligations is to be lovable. As a matter of fact lovableness is our militant quality. Uprightness, purity, truth, temperance and wisdom are all good, but are egoistic, self-preserving virtues; lovableness is aggressive and conquering. The former build the walls and strengthen the foundations of our religion; the latter sallies forth and brings in captives. Toward faith and righteousness and all other ingredients of our creed there are infidels, but toward amiability there is no infidel. Lovableness is the one grace that must be genuine; we can pretend honesty and piety, but lovableness is the very flavor of our personality; it lies beneath the will, it is the quality of our subconscious self. It does not depend upon a handsome face nor any such thing; it is to move through the world a center of cheer and hope, a point of joy and rest. How can one obtain this charm if it is not to be got by the will? By coming under the influence of some lovable soul we are changed as iron is magnetized by iron. So that, at bottom, the whole problem of the propagation of real Christianity is the problem of the spread of personal influence. The kingdom of heaven is "like leaven, which a woman took and hid in three measures of meal, till the the whole was leavened."—*Ladies' Home Journal.*

What is wanted to effectually testify of Christ is a return to true religious principles. We often hear the question propounded in convocations of clergymen, "What shall we do to fill the churches?" And occasionally an earnest man among them answers, "Get back to the word of God." That's the secret of the whole thing. When we "get back to the word of God," we shall be able to testify of Christ with power; then we shall find virility in the churches instead of weakness; then the churches will attract and hold the people as they did of old.—S. Norman Lee.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 17, 1911.

THE PROBLEM OF EVIL.

THERE are perhaps few people to whom the existence of evil has not appeared as a profound mystery. To the minds of some, owing to the nature of the experiences of their lives, it occurs more frequently than to others. To all of us at some time the problem has doubtless presented itself at the bar of reason demanding a solution. It is quite certain that it presses upon some with such overwhelming force as to cloud the mental vision and suggest the hopelessness of a successful combat with the manifold evils by which they are surrounded. Happily the revelations that have been given by the Lord to the Latter-day Saints contribute largely to a right solution of the problem.

Men of eminence in the realm of philosophy have arrived at very different conclusions as to the origin and purpose of moral evil in the world. From the spirit of their teachings they might, in a general way, be said to have resolved themselves into two great schools of thought. The optimistic view, which is well represented in the philosophy of Leibniz, is that of all the worlds that God could possibly have created, having regard to the real nature of things, His infinite goodness and wisdom led Him to bring our world into being, which is thereby the very best of all possible worlds. The pessimistic school, the most notable exponent of which is Schopenhauer, held to the contrary that the endlessness of desire, and the pain and sorrow in human life, far outweigh the happiness experienced or in store for humanity as a whole. While theologians have, as a matter of course, labored diligently to establish the fact of the over-ruling providence of God, and to defend His character from any responsibility for the evil in existence, yet in doing so they have advanced many conflicting theories. The difficulties involved in an adequate solution of the problem are very evident and have been recognized by the highest authorities. Henry L. Mansel, an able and profound writer on the subject, says:—"The real riddle of existence—the problem which confounds all philosophy, aye, and all religion, too, so far as religion is a thing of man's reason, is the fact that evil exists at all; not that it exists for a longer or a short duration. * * * Against the immovable barrier of the existence of evil, the waves of philosophy have dashed themselves unceasingly since the birth-

day of human thought, and have retired broken and powerless, without displacing the minutest fragment of the stubborn rock, without softening one feature of its dark and rugged surface." The eloquent words of this learned writer very fittingly portray the difficulties of the subject as they appeared to the minds of theologians and philosophers. The utmost that the theologian could do was to argue that, inasmuch as the world and all that inhabit it had proceeded from a God of wisdom and love, therefore the existence of evil must in some way have been necessary to the attainment of ultimate good. In other words, God had permitted evil to be for some wise purpose, but what that purpose could be it was not possible to determine.

Despite the claim that further revelation from God is unnecessary in this day and age, here was certainly a matter concerning which fuller light and knowledge were absolutely needed, if the minds of men were to be fortified to meet the destructive scepticism that prevailed. "Man's extremity is God's opportunity." Hidden up in the earth for ages, that sacred record, the Book of Mormon, contained some inspired words that shed a flood of light upon the vexed question. We learn from this record that the prophet Lehi gave instructions to his son Jacob concerning the atonement of Christ and the happiness or misery that would follow its acceptance or rejection. In the course of these he said—"For it must needs be that there is an opposition in all things. If not so * * * righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad. * * * And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. * * * But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy." (II. Nephi 2.) These words of the ancient prophet are a valuable addition to the world's knowledge concerning the purpose and necessity of evil. The entire chapter should be read to get the full purport of the prophet's instructions. The world would not be richer were there no evil in it, but infinitely poorer.

The most significant statements of Lehi are these—"For it must needs be that there is an opposition in all things" and "Adam fell that men might be; and men are that they might have joy." Once the thought of the necessity of an "opposition in all things" was given adequate expression to, immediately the minds of men saw in it a key to the solution of the whole mystery. A recent writer, Orlando J. Smith, very ably develops the thought in the following words—"Evil exists in the balance of natural forces. * * * It is also the background of good, the incentive to good, and the

trial of good, without which good could not be. As the virtue of courage could not exist without the evil of danger, and as the virtue of sympathy could not exist without the evil of suffering, so no other virtue could exist without its corresponding evil. In a world without evil—if such a world be really conceivable—all men would have perfect health, perfect intelligence and perfect morals. No one could gain or impart information, each one's cup of knowledge being full. The temperature would stand for ever at seventy degrees, both heat and cold being evil. There could be no progress, since progress is the overcoming of evil. A world without evil would be as toil without exertion, as light without darkness, as a battle with no antagonist. It would be a world without meaning." The argument appears to be unanswerable and to establish the fact that an "opposition in all things" is an absolute necessity in order to the attainment of moral and physical good.

"Adam fell that men might be; and men are that they might have joy." It was therefore necessary that Adam should fall in order that man might be. It has ere now been asked, "Why was a fall necessary? Could there not have been a sinless race without the fall?" Evidently there could not. But, assuming that there could, such a race would be far beneath the dignity of man as he is constituted. We learn from modern revelation that the spirits of all men pre-existed before the foundations of the earth were laid, and that the time had come for them to enter upon a higher plane of existence. A life without the possibility of sin would not have been a higher existence. Man is of celestial parentage and possesses in a measure all of the divine attributes. The one power which renders possible any moral worth or excellence is his free agency. If God had made man incapable of doing wrong, as some thoughtlessly assert He should, such a being would not have been capable of doing right. To do right necessarily involves the possibility of doing wrong. The further question may arise, could man not have been given a free agency, but shielded from temptation, so as to prevent his doing wrong? Man thus constituted would be characterless; he could not have developed character or moral worth, for these can only come through resisting the temptation to do wrong, and doing the right in spite of them. By some the question is carried still further. Could not man have been given a free agency, and exposed to temptation, but prevented from doing wrong by being given a strength of will that would have ensured the doing of the right at all times? A will that could only act in one way would not be a will at all. The very essence of a will is the possibility of choosing one of two or more courses. Man could not be a moral being without a will. He must have the power of choice, which involves free agency. Free agency involves the possibility of doing right or wrong, and these bring joy or sorrow, pain or pleasure. Man as he is

constituted possesses all these powers and qualifications. He is placed here in a world that affords abundant opportunities for their exercise. He has the plan of the Great Creator before him, which tells of the heavenly goal he may attain to, and what he must be and do in order to reach it. Without the fall, therefore, man could not have been, for the harmony of things had to be broken in order that he might experience good and evil, joy and sorrow, light and darkness, and without this knowledge he would not be man, nor could he reach the heights of moral excellence to which his soul aspires.

"Men are that they might have joy." This is the grand ultimate to which all opposition, pain and evil contribute. They are indispensable factors in the education and redemption of our race. Those who learn by experience the wisdom of obeying the eternal laws of God, and thus overcome evil, will thereby attain to a fullness of celestial joy and glory. Could men realize the eternal joys that are in store for all, there would be none to question the wisdom of the Creator's plan. However prevalent evil may be in the world, the time will ultimately come when our entire race, with but few exceptions, will rise above sin and sorrow, and attain unto eternal love and joy and peace in the kingdoms of glory of the Eternal Father. As Latter-day Saints, let us rejoice in the knowledge we have received of our Father's plans, and yield a loving and joyful obedience to His glorious gospel, through which evil will ultimately be overcome and the banner of redeeming love wave in final triumph over a ransomed world.

H. I.

CONFERENCE APPOINTMENTS.

Nottingham	Sunday, September 3, 1911.		
Birmingham	,,	,,	10, ,,
Newcastle	,,	,,	17, ,,
Irish	,,	,,	24, ,,
Hull	,,	October	1, ,,
London	,,	,,	8, ,,
Norwich	,,	,,	15, ,,
Scottish	,,	,,	22, ,,
Liverpool	,,	,,	29, ,,
Manchester	,,	November	5, ,,
Leeds	,,	,,	12, ,,
Bristol	,,	,,	19, ,,
Sheffield	,,	,,	26, ,,

IS REVELATION NEEDED?

WHILE reading a daily newspaper some time ago, I came across an incident that conveyed a valuable lesson. It told of a foolish man who once had the privilege of hearing some beautiful music. When he left the building he exclaimed: "That was the high-water mark? However long I live, I shall not hear anything better than that. It was the best that could be heard. If I hear any more music I shall simply be wasting time in listening to something infinitely below that standard, so why should I spoil that perfect memory? I will, therefore, hear no more music." But fortunately, he told a friend of this resolve, and the friend knew better. When the opportunity came, he lured the foolish man into a place where he could not escape, and compelled him to listen to music. After it was over, the foolish man was conscientious enough to admit that he had discovered another degree of perfection, and that he would have been decidedly poorer had he missed it. "Then," said his friend, "take warning. Make no hasty resolutions, or, if you must resolve to do something, resolve to be unresting in your search for perfection. For if our lives are to be anything more than the lives of animals, we must never be discouraged in that search; never be satisfied and never relax our vigilance. It may be waiting for us round the next corner of life's road, in the next sermon we hear, in the next book we pick up. If we miss it, the chance is gone for ever. If we shirk the seeking for fear of disappointment, we shall never find satisfaction."

This is applicable to many people who profess Christianity in the present generation. Many of those we come in contact with, are persons who have become in some way disgusted with some particular feature of the man-made systems of present-day orthodoxy, and, finding something better in some one of the more modern offshoots—some enlightening truth, which all churches must of necessity possess in order to exist, they say, with the foolish man referred to, "This is the high-water mark of perfection in the gospel of Christ. Now I will be satisfied and refrain from looking further, lest I be disappointed. I will, therefore, hear no other exponents of the gospel, for it must only prove a waste of time.

So they wall themselves around with this resolution. By bringing their minds to work within the narrow confines set by such an unwise determination, they become the slaves of an unjustifiable decision, and so exclude themselves from the possibilities of further spiritual growth. Still more repulsive does their condition appear when viewed in the light of the statement of the Prophet Joseph Smith, wherein he says that persons must either be increasing or decreasing in their powers and development; either growing better or becoming worse; which rule has been accepted by scientists and thinkers as that which governs life in all its

forms. Is not this law a possible solution to the corrupted condition of Christendom to-day?

For centuries men have been limiting the understanding of Divine laws and truths by the bounds of human intelligence, denying the existence, and even the necessity of Divine revelation, which alone can supply us with that which is necessary to true spiritual development. Having arrived at the farthest limits in spiritual progress to which their human wisdom can carry them, they find themselves confronted with the decree, "So far shalt thou go and no farther." Looking out over the fields of Christendom to-day, seeing the confusion and dissensions that exist in their ranks—the reforming of creeds and prayer-books, the inability of the many and diverse teachings to stand the light of investigation in view of truths that have been demonstrated to the world by science, besides many other evidences of their inability to harmonize their ideas with progressive life—as a result of which the spirit of infidelity has taken hold of the hearts of men, who can say that the great professors and leaders of sectarianism have not confined themselves to human intelligence? When that was exhausted, finding themselves cut off from Divine enlightenment, and unable to remain in a stagnant condition, they have gradually but surely degenerated in spiritual power and understanding, because they do not enjoy the gifts and fruits of the Spirit, which they of necessity have to claim are "done away."

No wonder that the Latter-day Saints who have been blessed with a testimony of His glorious gospel, as restored to the earth, sing fervently and thankfully

"We thank Thee, O God, for a Prophet
To guide us in these latter days:
We thank Thee for sending the gospel
To lighten our minds with the its rays."

Surely our Heavenly Father has fulfilled His promise that He would "do nothing save He reveal His mind and will unto His servants the prophets." In spite of all the persecutions that have come upon the Church of Christ since its restoration to the earth, we are still blessed with men at our head who are able, under the inspiration and guidance of the Lord, to lead us on to fuller truth and knowledge pertaining to God and His laws, because they are in possession of that great key to endless knowledge, Divine revelation. "For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (I. Cor. 2:11-12.) Until the "Giver of all good" shall see fit to curtail His revelations, and deprive His children of this priceless blessing He has said they shall always enjoy, (Matt. 16: 17-18. Daniel 2: 44), there will be no limits to their progression and development in things

pure and Godlike, because "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Belfast, Ireland. JAMES W. FITCHES.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Leeds conference have been changed to 175 Gladstone Street, Bradford.

Sunday School Outing.—On August Bank Holiday the members and friends of the Hull Branch Sunday School, about eighty in number, enjoyed a most delightful excursion to Burton Bushes, Beverley, Westwoods. The woods are about eight miles from Hull and make an ideal picnic ground. The day was spent in various sports and games. All pronounced the trip a great success, as the tired but happy excursionists caught the evening train for Hull.

Baptisms.—On July 23rd, 1911, the ordinance of baptism was administered to one person in the North Sea at Wells, Norwich conference, by Elder William G. Gidney.

At the Public Baths, Kings Lynn (Norwich conference), August 6th, 1911, five persons from the Wisbech branch were baptised into the fold of Christ by Elder Vance D. Walker.

On Saturday, August 12th, 1911, one soul was added to the fold by baptism in the River Dearne, near Barnsley (Sheffield conference), Elder Edwin D. Hatch officiating.

Successful Entertainment.—The Burnley Latter-day Saints' choir successfully entertained the Burnley Good Templars at the Templar's Hall on Wednesday evening, August 9th, 1911. At the conclusion of the program the choir leader and the elders addressed the audience. The utmost courtesy was given the choir, and at the close many expressed themselves as having had their opinion altered concerning the "Mormons." The choir was invited to come again, and the elders were asked to address the lodge in the near future.

Arrivals.—The following named missionaries for the European mission arrived August 11th, 1911, per s.s. *Virginia*: Jedediah McKay, Clyde Spencer Clark, G. Albin Schelin, Ogden, Utah; John L. Smith, Eureka, Utah; James Gray, Randolph, Utah; Thomas E. Winegar, Woods Cross, Utah; Wilford C. Brimley, Robert A. Brighton, John Rex Winder, Georgius Y. Cannon, John

W. Summerhays, Paul Platt, William Earl McCollough, Salt Lake City; John Alfred Empey, Ammon, Idaho; Orlando Bowen Hadlock, Charles William Mitchell, Clinton, Utah; John Elmer Johansen, Mount Pleasant, Utah; Andrew Elmer Lauritzen, Moroni, Utah; Charles Andrew Monson, Richmond, Utah; John E. Sanders, Murray, Utah; Alonzo Barker, Willard, Utah; Orson Mentzer Calder, Vernal, Utah; Joseph Bertrand Storrs, American Fork, Utah; Frank F. Pyott, Georgetown, Utah.

Appointments.—The missionaries who arrived for the British mission, August 11th, 1911, have been appointed to labor in the following conferences: John L. Smith, Bristol; James Gray, John Alfred Empey, Irish; Jedediah McKay, Robert A. Brighton, Leeds; Thomas E. Winegar, Wilford C. Brimley, Nottingham.

Branch Conference.—On Sunday, August 6th, 1911, a branch conference was held in our hall at Pontypool (Bristol conference). President J. F. Snedaker and seven elders were present, and also quite a number of saints and friends. An excellent spirit prevailed at each of the two sessions. The general and local authorities were presented and sustained. Elder H. R. Thomas was sustained as branch president and Brother Richard Thomas as secretary. At the afternoon session Elder I. B. Blake was the first speaker. He said foreknowledge was one of the greatest of God's gifts. He compared the Church organization of to-day with that in the time of Christ. Elder J. H. Vaughan bore a strong testimony, and urged faithfulness to the principles of Christ. Elder L. L. Graham said he was thankful for the privilege afforded of coming as a messenger of truth into the world, and hoped he would always prove faithful. Elder John E. Bowen said history was repeating itself in regard to the persecution of the saints of God. All great reformers, and those who brought forth new truths have been persecuted. Elder J. W. Madsen urged faithfulness and the necessity of living up to the principles of the gospel. At the evening session, Elder R. S. Sleight was the first speaker. Spoke upon the restoration of the gospel. Read and explained the dream of Nebuchadnezzar as interpreted by the prophet Daniel. Elder H. R. Thomas said the saints of God would have to endure persecution from time to time, but urged them to be faithful. Showed that the first principles of the gospel as taught to-day are the same as taught in the time of Christ and His apostles. President Snedaker said there had been a complete apostasy from the gospel of Christ. Urged all to compare the gospel plan of salvation taught by Christ and the apostles with the teachings of modern Christendom. Such a comparison would convince anyone that the true plan of salvation was not upon the earth prior to the time of the Prophet Joseph Smith.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

JESUS THE CHRIST.

LESSON I.—INTRODUCTORY.

I. NAMES AND TITLES.

1. Definition of terms.
2. Names given of God are likewise titles.
3. Meaning of "Jesus," "Christ," "Messiah."

II. THE SAVIOR'S NAME MADE KNOWN BEFORE HIS BIRTH.

1. At the annunciation (Luke 1: 31, see also 2:21; Matt. 1:21, 25, see also verse 23 and compare Isa. 7:14; Luke 2:11).
2. To ancient prophets (Pearl of Great Price, Moses 6:52, 56; 7: 50; 8:24; Isa. 7:14; I. Nephi 10:4; II. Nephi 10:3; Mosiah 3:8).

III. THE MAN, JESUS.

1. A mortal being; birth, human condition, death.
2. His mission in mortality. (See Moses 1: 6; 4:1-3; 6:53, and references thereto.)
3. Son of mortal mother and immortal Father.

IV. CHRIST THE LORD.

1. His resurrection to immortality. (See "Articles of Faith," lecture 21, pages 396-398.)
2. One of the Godhead. Acts 2:33; Phil. 2:9-11; Heb. 10:12; III. Nephi 8-11; Doc. and Cov. 1:20; 6:2, 7; 10:57, 70.

Suggestions:—Significance of names given of God may be illustrated by other examples: Ishmael (Gen. 16:11); Abraham (Gen. 17:5); Sarah (Gen. 17:15); Israel (Gen. 32:28; 35:10): John (Luke 1:13); Peter (Matt. 16:18; Luke 6:14; John 1:42).

DIED.

WISEMAN.—At Pelton (Newcastle conference), August 7th, 1911, Thomas Wiseman; born December 21st, 1849; baptised by Elder Henry Clark, August 11th, 1879.

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